1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

605 If you hide from your cousin, then anything she has, whether it is money or
834 property, or anything else, she will give to you. You can't refuse a request from a person who hides from you. And it's the same for you if she needs anything.

[183] Since cousin avoidance is voluntary, where it will lead to complications or where the individuals concerned are likely to be thrown together constantly, it is seldom begun.

582 If marriage between cousins is prohibited, is it not difficult, in
602 view of the small population, for a young person to find a suit-
769 able mate? Sometimes this problem does arise, and young men have been known to journey far from their homes for the purpose of making contacts which could lead to marriage. That the issue does not become more serious is due to two factors: the mobility and extensive range of these people and their anxiety to eliminate all mention and memory of the dead. Because of the first factor, families, except for nuclear groups of very close kin, tend to move apart and lose contact with each other. And because the names and antecedents of the departed are seldom mentioned, connections between remoter kin are soon forgotten when the families are separated.

605 When circumstances warrant, the cousin avoidance may be
834 terminated and the more ordinary manner of behavior toward a
182 relative of this degree resumed. The details of the procedure are the same as those governing the abrogation of affinal avoidance.[15]

886 *Grandparent-grandchild relationships.*—The wish for long life
481 and old age is constantly expressed in prayer and ceremonial
782 song. The staff on which the old person leans has become a symbol of this concept. As one commentator wryly observed: "They pray for the old age staff. They say, 'Let me be old, let me have the old age stick.' If you have the old age stick that means you have reached a long life. But when they get it, they don't like it."

888 It is considered a good omen if an old person blesses a child or
887 performs a ceremony over him, for even as this individual's pow-
[787] er and ceremony have preserved him to a ripe age, they may pro-
[852] tect the child for a generous time span. The same notion is pres-
[276] ent in the preparation of the first cigarette. "A person's first

[15] See pp. 174–75.

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

nevertheless is called female rain." To stop rain or snow, lice are hunted and tied to a rock with sinew; or an individual may draw a charcoal ring around his anus and lift his buttocks to the sky to bring the sun out. Sudden storms are regarded with fear. "If it doesn't look like rain, but then the wind and dust come up suddenly and it starts to rain, it brings news—bad news of death. If someone is very sick and this happens, it means he won't last. I have seen it happen."

Various things are seen in the half or full moon, the most common being walnut or cottonwood trees and a human face. Some persons think that watching the sunrise or sunset colors will cause sickness. Warts are also the penalty for pointing to heavenly bodies with the fingers; only the thumb may be so used.

Pulling out gray hair is said to make it grow faster; it is also held that one who brings water and drinks first himself will grow old quickly. It is forbidden to step over a person who is sitting or lying down: "If someone starts to step over you before he sees you, he has to go back. If he has already stepped over, he has to step back." Because it "may cause a severe pain in the stomach, food which is being cooked is not stirred with a knife." Eating frogs can result, it is thought, in bowlegs. Blood and tobacco are considered incompatible:

> My people don't want any blood around when they smoke. If there is blood on the hands, they will get it off before they smoke. If a person has a knife with blood on it, he cleans it up or puts it away before he smokes. He will have bad luck otherwise.

Much of the cosmology is expressed in terms similar to the beliefs already enumerated. Thus, the pitching of a flour-laden burro explains the Milky Way; an earthquake is the crying of the earth over an approaching epidemic; eclipses, either of the sun or of the moon, warn of epidemics also and necessitate a masked-dancer ceremony to ward off the disaster; a shooting star points to an advancing enemy; of a cloudburst it is said, "The sky is old and has split there; when it is sewed up it will be all right."

Of greater significance than such beliefs is a diagnostic sign, a muscular tremor, which few fail to heed at some time in their lives:

1:Opler E-5 (1931-1937)1941
(Ca. 1870) NT8 Eastern Apache NT8
Chiricahua

anything about his ceremony secret from his warriors. He always told them, "Go right in and fight. Nobody's going to get killed or shot. Go right in. That's what my power says." 756 778 726

That night during his ceremony for the next day's battle his power told him, "Tomorrow I'm going to take two of your very best men during the battle." It called them by their names, the two best warriors. 787 782

So right there he told them, "You two men are to be killed tomorrow. That is what my power says." Then he kept on with his ceremony. He was angry with his power.

But his power said, "This must be done. I have helped you and have done everything you asked for up to this time. Now you must do what I tell you."

This man answered his power, talking so loud that everybody heard it. They say he waved his hand over his men to cover all of them. He said, "These men and their families, I love every one of them. I want to see them as long as I live. I will not let you have any of them. I will not agree with you. I must tell you that right now." He was very angry.

His power said, "It must be done." And he told it, "It's not going to be done!" He was fighting it.

The power told him again, "It must be done." And he said, "If you think it must be done, take me. Then you can do whatever you want after that. Take me first. If that's the kind of thing you want me to do, take your ceremony back right now. I don't want it. I want to do only good things with it. When I have to pay [you] men, I will not put up with it any longer."

I think this argument ended by the power's saying, "If you don't want anything to happen, don't go into that battle tomorrow." The power is strong in this story. That's the way the old people tell it.

Since the value of a ceremony depends so markedly upon the intimate personal relations between the shaman and the supernatural source, anything that interferes with the clarity of purpose of the shaman gravely weakens the rite: 756 778 787

The only thing the old man told me was this: "The older you get, the weaker you become with your ceremony. Your mind is weak. Your praying is mixed up. You get the lines in the wrong order in the songs and prayers. Your voice is weak in praying. Your voice is feeble and you can't sing as you used to. You can't have a good vigorous talk with your power any more." [886]

And because the efficacy of power is so completely linked with this mutual confidence, any rupture of this relationship may result in the withdrawal of supernatural support from the shaman:

Sometimes the power of the shaman just goes, all at once. E. is a member of the Central Chiricahua band. I knew him when I was a boy. I lived right in the same place. He is my cousin (our fathers were brothers, sons of the same

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

Supernatural power further protects the warrior against his enemies by making him invulnerable to their arrows and bullets.

The control of weather and natural events are other objectives of ceremonialists:

> There is a ceremony to bring rain when it is very dry. Then we get rain by calling on White Painted Woman and Child of the Water. The world is White Painted Woman. The thunder is Child of the Water. Sand, a whitish sand from Old Mexico, is used in this ceremony to call the rain. It is blown to the four directions. Also Lightning is called on when the sand is blown, and a blowing noise, "Hoo, hoo!" is made. In the prayer there is mention of the number of days it should rain.
>
> I have a ceremony which, if carried out on the desert, would cause a sandstorm. But this would be uncomfortable for the people, and so I dislike to do it. It is a prayer. I used it when men were going to make a raid for horses so that they could get away without being detected. I throw sand into the air, blow against it four times, say the prayer, and it causes sand to blow around so thick that you can't see.

The length of day or night can also be controlled through power:

> When he was on the warpath, Geronimo fixed it so that morning wouldn't come too soon. He did it by singing. Once we were going to a certain place, and Geronimo didn't want it to become light before he reached it. He saw the enemy while they were in a level place, and he didn't want them to spy on us. He wanted morning to break after we had climbed over a mountain, so that the enemy couldn't see us. So Geronimo sang, and the night remained for two or three hours longer. I saw this myself.

MEDICAL PRACTICES

The nonritual treatment of ailments.—Though it is true that most of the ceremonies deal with ill-health, it does not necessarily follow that all sickness must be treated ceremonially. An individual may become sick through surfeit or through want; he may weaken himself by overexertion; he may suffer injury because of carelessness or needless daring. Advancing years bring their infirmities; old age "can kill you." "There are several ailments you can get by not taking care of yourself, by foolishness—such things as tuberculosis and venereal diseases." Of course, in any particular case, the reasoning may be reversed, and a malevolent person or force may be blamed finally for the trouble.

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

If a very old woman, though she is no relative to me or my wife, comes in here, she can pick up my child and call it, "my daughter's child." If there are more than the one around, she can call them by the term that White Painted Woman used to Child of the Water. This has been handed down from the beginning. I've seen many old women who have a kind heart for children do this. Old men can do it too. It's a religious way, sort of a blessing. 888 789

Also, certain of the prohibitions are less strictly applied to the aged. It will be recalled that very old people may joke in a mildly risqué manner with affinal relatives whom they had to treat much more circumspectly when they were young. 888 602

And yet, the consolations of age notwithstanding, this way of life is such a strenuous one that the episodes of action and daring of youth and middle age are the treasured moments in a career. The individual grows old reluctantly, with his eyes on the past, often with sad songs that recall his lost youth: 886 533

Many years ago I saw an old man sitting by the fire working. He sang this song then, and, as he sang it, the tears rolled down his cheeks. He was thinking back to the good times he had when he was a young man. It's really an old man's song. They just sit there in a pitiful way and sing it slowly. I can't sing it like that.

When I was young, I took no heed;
Old, old I have become!
Because I knew that age would come
To me, I took no heed.

But to those who live still longer there comes a time when life becomes a burden, when debility hems them in, and "they are not happy because they can't get around." Then, at last, the aged person must confess: 886

Well, I've seen my best days. I am old. I am a nuisance to the group, and if anything happens to me it's all right. When I was young, I saw happy days and I had a good time. Now I'll never see those days again. I'm old and useless and not fit for anything, not even to live.